

THE HOLY DAYS ARE GOD'S REHEARSALS.

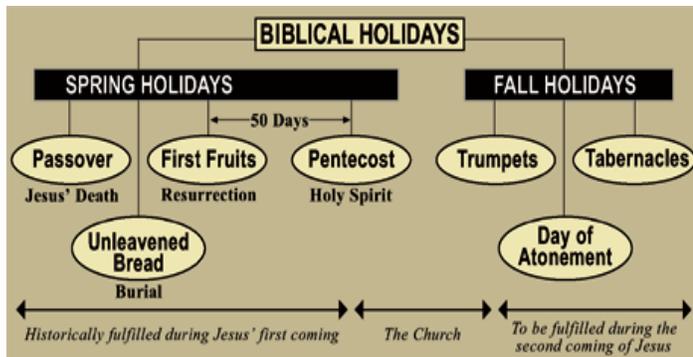
God declares that He created lights in the firmament of the heaven for "Moed" which means seasons or appointments.

Genesis 18:14 Is any thing too hard for God? At the time appointed (Moed) return unto you, according to the time of life, and Sarah shall have a son. Genesis 21:2 For Sarah conceived, and bare Abraham a son in his old age, at the set time {moed} of which God had spoken to him. Exodus 9:5 And the YHWH appointed a set time, saying, Tomorrow YHWH shall do this thing in the land.

These are the Feasts of God, even holy convocations, which you shall proclaim in their seasons. Leviticus 23:1-4

These feasts are prophetic as we will see in the Spring Feasts and all these days point to Jesus Christ – our Passover – Unleavened bread – the first fruit etc.

The word "feasts" here are not events as prescribed by men, like anniversaries or birthday parties where souls "feast". These appointed times in the Scriptures are appointments made by God, as Almighty Creator, who set forth the sun and moon as His timepieces.



LEVITICUS CHAPTER 23 - LISTS ALL 7 FEASTS OF THE LORD

1 (Lev 23 v 1-3) The Sabbath. And the Lord spoke to Moses, saying, "Speak to the children of Israel, and say to them. "The feasts of the Lord, which you shall proclaim to be holy convocations, these are My

feasts. Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the Lord in all your dwellings."

The seventh day is a Sabbath of solemn rest: The Sabbath was not properly a feast, but like the feast days, it was a day set apart unto the Lord, and so a reminder regarding the Sabbath is here.

2. (Lev 23 v 4-5) The Feast of Passover.

These are the feasts of the Lord, holy convocations which you shall proclaim at their appointed times. On the fourteenth day of the first month at twilight is the Lord's Passover.

a. On the fourteenth day of the first month: On the Jewish ceremonial calendar, the first month was known as Nisan; Passover was held on the fourteenth of Nisan each year.

b. The Lord's Passover: Passover was meant to commemorate Israel's deliverance from Egypt, and with the sacrifice of the lamb for each family, show how the blood of the lamb averted the judgment of God for each Israelite family.

3. (Lev 23 v 6-8) The feast of Unleavened Bread.

And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; seven days you must eat unleavened bread. On the first day you shall have a holy convocation; you shall do no customary work on it. But you shall offer an offering made by fire to the Lord for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.

a. The Feast of Unleavened Bread to the Lord: The feast of unleavened bread was a week-long celebration the week immediately following Passover (from Nisan 15 to Nisan 21). This feast showed the purity Israel was to walk in (illustrated by eating only bread without leaven, a type of sin) after the blood-deliverance of Passover.

4. (Lev 23 v 9-12) The Feast of First Fruits

And the LORD spoke to Moses, saying, "Speak to the people of Israel and say to them, 'When you come into the land that I give you and reap its harvest, you shall bring the sheaf (*omer*) of the first (*reshit*) of your harvest (*katzir*) to the priest, and he shall wave the sheaf before the LORD, so that you may be accepted. On the day after the Sabbath the priest shall wave it. And on the day when you wave the sheaf, you shall offer a male lamb a year old without blemish as a burnt offering to the LORD.' (Lev. 23:9-12)

In other words, on this day the priest would wave a sheaf (*omer*) of green barley before the LORD as a symbolic gesture of dedicating the coming harvest to Him.

Then you shall bring a sheaf of the First Fruits of your harvest to the priest: The day following Passover's Sabbath was a time to give the First Fruits of the harvest to God. The idea was to dedicate the first ripened stalks of grain to God, in anticipation of a greater harvest to come.. "The First Fruits at Passover would be barley, which ripens in the warmer areas as early as March." (Harris)

5. (Lev 23 v 15-21) The Feast of Pentecost (also called the Feast of Weeks).

And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord. You shall bring from your dwellings two wave loaves of two-tenths of an ephah.

They shall be of fine flour; they shall be baked with leaven. They are the First Fruits to the Lord. And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be as a burnt offering to the Lord, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the Lord. Then you shall sacrifice one kid of the goats as a sin

offering, and two male lambs of the first year as a sacrifice of a peace offering. The priest shall wave them with the bread of the First Fruits as a wave offering before the Lord, with the two lambs. They shall be holy to the Lord for the priest. And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations.

Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord: Fifty days after the feast of First Fruits, at the completion of the wheat harvest, Israel was to celebrate the feast of Pentecost by bringing a new grain offering to the Lord; and by waving two loaves of leavened bread unto the Lord.

Gleaning - (22) Generosity to the poor and stranger - When you reap the harvest of your land, you shall not wholly reap the corners of your field when you reap, nor shall you gather any gleaning from your harvest. You shall leave them for the poor and for the stranger: I am the Lord your God.

You shall not wholly reap the corners of your field when you reap: This repeats the command of Leviticus 19:9-10; this was a law to provide a means for the poor and the stranger to eat by working for themselves and gleaning what was left behind. This was an appropriate reminder right after the law concerning the harvest Feast of Pentecost.

6. (Lev 23 v 23-25) The Feast of Trumpets (Rosh Hashanah).

Then the Lord spoke to Moses, saying, "Speak to the children of Israel, saying: 'In the seventh month, on the first day of the month, you shall have a Sabbath-rest, a memorial of blowing of trumpets, a holy convocation. You shall do no customary work on it; and you shall offer an offering made by fire to the Lord.'"

a. A memorial of blowing of trumpets, a holy convocation: On the first day of the month Tishri on the Jewish ceremonial calendar, the feast of trumpets

was held; trumpets were blown to gather together God's people for a holy convocation.

7. (Lev 23 v 26-32) The Day of Atonement (Yom Kippur).

And the Lord spoke to Moses, saying: "Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the Lord. And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before the Lord your God. For any person who is not afflicted in soul on that same day shall be cut off from his people. And any person who does any work on that same day, that person I will destroy from among his people.

You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. It shall be to you a Sabbath of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your Sabbath."

a. Also the tenth day of this seventh month shall be the Day of Atonement: On the tenth of Tishri, the people gathered again for a holy convocation; but this was not a celebration feast, but a day to afflict your souls in humble recognition of one's sin and need for atonement.

b. And you shall afflict your souls: The specific priestly procedures for the Day of Atonement were described in Leviticus 16. This passage records the command for the people of Israel to set that day aside as a solemn day of reflection.

8. (Lev 23 v 33-44) The Feast of Tabernacles (Succoth).

Then the Lord spoke to Moses, saying, "Speak to the children of Israel, saying: "The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the Lord. On the first day there shall be a holy convocation.

You shall do no customary work on it. For seven days you shall offer an offering made by fire to the Lord. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the Lord. It is a sacred assembly, and you shall do no customary work on it.

These are the feasts of the Lord which you shall proclaim to be holy convocations, to offer an offering made by fire to the Lord, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day; besides the Sabbaths of the Lord, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the Lord. Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the Lord for seven days; on the first day there shall be a Sabbath-rest, and on the eighth day a Sabbath-rest. And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the Lord your God for seven days. You shall keep it as a feast to the Lord for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month. You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God.'" So Moses declared to the children of Israel the feasts of the Lord.

a. The fifteenth day of this seventh month shall be the Feast of Tabernacles: On the fifteenth day of the Jewish month Tishri (on the Jewish ceremonial calendar); the Feast of Tabernacles was a time to rejoice in God's deliverance and provision for Israel during the time of wilderness wandering; a time when having come into the promised land, looking back with gratitude on all God had done to deliver and provide in the tough times of the wilderness.

b. On the first day there shall be a Sabbath-rest, and on the eighth day a Sabbath rest: The Feast of Tabernacles began and ended in rest; it was all about celebration and rest and refreshment.

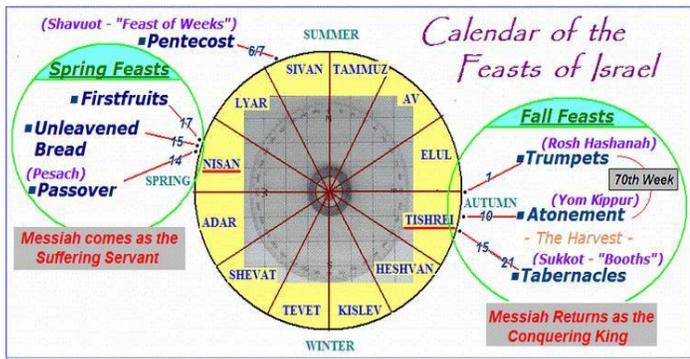
The prophetic significance of the feasts.

THE FEAST OF THE LORD (The seven month cycles)

		1. PASSOVER			2. PENTECOST		3. TABERNACLES			
		1 ST MONTH - NISAN			2 ND MONTH - IYYAR		TAMMUZ AB ELUL 4 TH , 5 TH , 6 TH MONTH			
		1 ST FEAST OF PASSOVER			FEAST OF UNLEAVENED BREAD		FEAST OF FIRST FRUITS			
		Lev 23:4-6	Lev 23:6-8	Lev 23:9-14						
		Ex 12:1-14	Ex 12:15-20							
TYPE										
		14 th Day Nisan	15 th Day Nisan	17 th Day Nisan	50 DAYS			1 st Day Tishri	10 th Day Tishri	
ANTI-TYPE		REDEMPTION 1 Cor 5:7	SIGN OF JONAH 1 Cor 5:8	RESURRECTION 1 Cor 15:22-23	THE INTERVAL Typifies the present dispensation of 2 thousand years in which the Holy Spirit is gathering the Church.			REGATHERING OF ISRAEL Matt 24: 29-31	ATONEMENT FOR ISRAEL Zech 13:1	MILLENNIAL REIGN Amos 9: 13-18
		Redemption of blood The Lamb of God Passover	Leaven type of sin Purged by crucifixion	First Fruits Resurrection and those whose graves opened first harvest	The feast of Pentecost in upper room. Pouring out of Holy Spirit summons Israel back to their own land where God will resume His relations with Israel.			Israel is gathered back to their own land by angel Trumpets	They shall look upon Him whom they pierced and accept the atonement nationally	Typifies the period of rest. The Sabbath rest in relation to the other 2 thousand years of work day history

We may regard the burial (or actually, entombment) of Jesus as a small thing in God's redemptive plan; but it was an essential part of Paul's gospel: For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures. (1 Corinthians 15:3-4)

The feast of First Fruits relates to the resurrection of Jesus, who was the first human to receive resurrection; He is the firstborn from the dead (Colossians 1:18) and has become the First Fruits of those who have fallen asleep . . . Christ the First Fruits, after wards those who are Christ's at His coming. (1 Corinthians 15:20, 23)



The feast of Pentecost obviously is connected with the birth of the Church and the "harvest" resulting (Acts 2); significantly, in the ceremony at the feast of Pentecost, **two leavened loaves** of bread are waved as a holy offering to God, speaking of the bringing of Gentiles into the church. Leaven represented the sin in the Jew and Gentile Church.

Structurally, the first four feasts are linked together, and the last three feasts are also linked - and there is a separation of time between these two groups of feasts.

Between the first set of four feasts and the second set of three feasts, there is a significant time gap - almost four months, which, significantly, was a time of harvest in Israel; even as our current age is a time of harvest for the church, until the fullness of the Gentiles has come in. (Romans 11:25)

The group of the first four feasts relate to the work of Jesus in His first coming, of His earthly ministry.

The second group of the last three feasts relate to events connected with the second coming of Jesus.

The feast of Passover clearly presents Jesus as our Passover (1 Corinthians 5:7), the Lamb of God who was sacrificed, and whose blood was received and applied, so the wrath of God would pass us over.

The feast of Trumpets speaks of the ultimate assembly of God's people at the sound of a trumpet - (1 Thessalonians 4:16-17), and of the gathering of Israel for the special purpose God has for them in the last days.

The feast of Unleavened Bread relates time of Jesus' burial, after His perfect, sinless sacrifice on the cross, during which He was received by God the Father as holy and complete (the Holy One who would not see corruption, Acts 2:27), perfectly accomplishing our salvation.

The Day of Atonement not only speaks of the ultimate, perfect atonement Jesus offered on our behalf, but also of the affliction - and salvation - Israel will see during the Great Tribulation.

It will truly be a time when the soul of Israel is afflicted, but for their ultimate salvation; as Jeremiah 30:7 says regarding that period: Alas! For that day is great, so that none is like it, and it is the time of Jacob's trouble, but he shall be saved out of it

The feast of Tabernacles speaks of the millennial rest of comfort of God for Israel and all of God's people; it is all about peace and rest, from beginning to end.

Tabernacles is specifically said to be celebrated during the millennium (Zechariah 14:16-19).

Significantly, there is good evidence that each of the four feasts relevant to the first coming of Jesus saw their prophetic fulfillment on the exact day of the feast.

Meanings of the Spring Feasts

Jesus was actually crucified on the Passover (John 19:14). His body would have been buried, and His holy and pure sacrifice acknowledged by God the Father during the Feast of Unleavened Bread following, and He would have risen from the dead on First Fruits. Additionally, the church was founded on the actual day of Pentecost.

The beginning of months (Exodus 12:2)

Nisan is the first month of the religious calendar. If we apply this spiritually we see it as the beginning of the New Covenant in Jesus Christ (Jeremiah 31:31-33; John 3:5-7; Romans 6:1-4; 2 Corinthians 5:17). As Passover is the first feast the Jews must observe, so we know that one must come to Christ first to be saved, otherwise His blood cannot remove their sin.

The lamb was hidden for four days (Exodus 12:3,6)

The Jews had to choose a lamb on the 10th day and set it aside until the 14th day of Nisan. This meant that it was on display as the sacrificial lamb until the time of its death. Passers-by saw it as the chosen lamb. These four days were literally fulfilled by Jesus

during the last week (Passover week) of His earthly life.

As the Lamb of God (John 1:29) He entered into the Temple at Jerusalem and was on public display for four days (Matthew 21:1-23; 24:1-3; 26:1-5). Thus He presented Himself as the Chosen Lamb.

A perfect lamb (Exodus 12:5)

The lamb chosen by each household had to be absolutely perfect. This meant that it had to go through a rigorous investigation to see if there was any blemish, no matter how small, on it. 1 Peter 1:18-20 describes Jesus as the unblemished Lamb. He also went through a series of investigations to determine if He was at fault at any point during Passover week:

- a) He was examined by the chief priests and elders (Matthew 21:12)
- b) He was examined by Pilate (Matthew 27:1-26)
- c) He was examined by Herod (Luke 23:6-12)
- d) He was examined by the High Priest Annas (John 18:13, 24)
- e) He was examined by the High Priest Caiaphas (John 18:13-14, 19-24, 28)

Passover Event	Time	Yeshua Fulfills Passover
Procession of Lamb into Temple	10th Aviv	Yeshua's procession into Jerusalem, to Temple (Mat. 21:9)
Passover Lamb examined	10th Aviv	Yeshua questioned by Sadducees and Pharisees (Mat. 22:15-22)
Passover begins	14th Aviv (6:00 PM)	
Lambs are prepared for sacrifice	3rd hr. (9:00 AM)	Yeshua is prepared for sacrifice - beaten (Mat. 27:26)
Lambs sacrificed	9th hr. (3:00 PM)	Yeshua lays down His life (Mat. 27:48-52)

Table 1. Yeshua Fulfills Passover

No one in the religious and political world found any just cause to put Him to death. He was absolutely innocent, and is our Perfect Saviour. No wonder only His blood can atone for sin.

A lamb of the first year (Exodus 11:4-7; 12:5)

They had to choose a new lamb rather than one that had been around the block a few times. This firstborn lamb of the flock was set aside unto God. The Lord Jesus Christ is the only begotten Son of God (John 3:16). He was also the firstborn of Mary (Matthew 1:21-25). Other New Testament scriptures refer to Him as the Firstborn (Romans 8:29; Colossians 1:15, 18; Revelation 3:14).

It had to be a male lamb (Exodus 12:5)

God tolerated no female substitutes. It is not Mary (whom the Catholics exalt as a co-redeemer) but Jesus who is the Saviour. Why did it have to be a male? The Bible clearly teaches us that sin entered the world by one man [Adam] (Romans 5:12; 1 Timothy 2:12-14), and that it needed one Man [Jesus] to atone for sin (Romans 5:17-19). Therefore the male lamb is symbolic of the Son of God known as the Lamb of God who came to take away the sins of the world (John 1:29).

A lamb for each house (Exodus 12:3-4)

The Passover applied to each individual household amongst the people of Israel. It is interesting that the Jews were allowed to be shepherds, as well as bricklayers, in Egypt (Genesis 46:34) because they were an abomination to the Egyptians. So they would have had enough lambs for the Passover.

The Messiah was to be the sacrifice for individuals as well as the world. Scripture tells us that He is the Saviour for the individual (Luke 23:39-43), the Nation of Israel (John 11:49-52), and for the whole world (John 1:29). Other Old Testament scriptures point to Jesus as being the true sacrificial Lamb (Genesis 22:7; Isaiah 53).

The lamb was killed between the evenings (Exodus 12:6)

The Biblical day is from sundown to sundown (6pm to 6pm). The day is split up into two parts: The evening runs from 6pm to 6am, and the morning runs from 6am to 6pm. The evening part of this twenty-four hour period is between noon to 6pm, therefore 'between the evenings' is 3pm, exactly the time Jesus died on the cross. The 9th hour of the day in Matthew 27:45-50 is 3pm. God always works to perfect timing

The First Month (v.2)

Passover meant a new calendar for Israel. It spoke of a new beginning for them as they left the life of bondage they had known in Egypt. The Cross means a new beginning for the believer - a new covenant (Luke 22:20; Hebrews 8:6-13) and a new birth (John 3:7). "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" 2 Corinthians 5:17.

Lamb taken, kept 4 days (vs.3,6)

Christ was foreordained to die. "He was chosen before the creation of the world, but was revealed in these last times for your sake" 1 Peter 1:20. The lamb was kept 4 days. 2 Pet. 3:8 declares:

"With the Lord a day is like a thousand years, and a thousand years are like a day". From Adam's sin to the Cross is 4000 years - 4 "days" of the Lord.

A Lamb for a House (v.3)

"...'Believe in the Lord Jesus Christ, and you will be saved - you and your household.' Then they spoke the word of the Lord to him and to all the others in his house.... then immediately he and all his family were baptised. The jailer was filled with joy because he had come to believe in God - he and his whole family" Acts 16:31-34.

A Lamb Without Blemish (v.5)

"For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect" 1 Peter 1:18-19.

A Year-Old Male (v.5)

"For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive" 1 Cor.15:21-22 (Rom.5:15).

All the People Kill Lamb (v.6)

While the Jews were celebrating the natural feast - God was fulfilling it in reality. See John 19:14-15.

In the Evening (v.6)

"At the sixth hour darkness came over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice, 'Eloi, Eloi, lama sabachthani?' - which means, 'My God, my God, why have you forsaken me?' ... With a loud cry, Jesus breathed his last" Mark 15:33-37.

Blood Atonement (v.7)

"In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness" Hebrews 9:22.

Blood Sprinkled Door (v.7, 22)

"I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture" John 10:9.

Blood Applied Personally (v.22)

"This righteousness from God comes through faith in Jesus Christ to all who believe ... God presented him

as a sacrifice of atonement, through faith in his blood..." Rom.3:22-25 (Eph.2:8; Heb.11:28)

Inside the Door (v.22-23)

Safety and protection from the "destroyer" was inside the door. "... the one who was born of God keeps him safe, and the evil one does not touch him... And we are in him who is true - even in his Son Jesus Christ..." 1 John 5:18-20 (Col. 3:3).

Eat the Lamb's Flesh (v.8-10)

The flesh - the Body of the Lamb - "Jesus said to them, 'I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in him. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me..." John 6:53-57.

Roast with Fire

"... for our God is a consuming fire" Hebrews 12:29.

The Unleavened Bread

"I am the bread of life. Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If a man eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world" John 6:48-51.

The Matzah is a perfect picture of Christ.

**It is pure--it has no leaven. He is pure he was found to be without sin.

**It is pierced. Isaiah says that "He was pierced for our transgressions, he was crushed for our iniquities." (53:5)

**It is striped. It was by His stripes or wounds that we are healed. Is. 53:5

Eaten with Bitter Herbs

Read Jeremiah's description of his experiences in Lamentations 3 and note verse 15. The bitter herbs eaten at Passover speak of the sufferings of the Cross.

"Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame..." Hebrews 12:2.

Not a Bone Broken (v.46)

"... The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs.... These things happened so that the scripture would be fulfilled: 'Not one of his bones will be broken' ..." John 19:31-36.

Eaten in Haste, Ready to Depart (v.11)

Here is true repentance in the believer pictured - leaving behind the old life, and entering into the new.

"... I preached that they should repent and turn to God and prove their repentance by their deeds" Acts 26:20 (Acts 3:19).

The Firstborn Judged (v.12)

"He (Jesus) is the image of the invisible God, the firstborn over all creation ... For God was pleased...through him to reconcile to himself all things...by making peace through his blood, shed on the cross Col. 1:15-20 (Romans 8:29; Revelation 1:5).

The Enemy Plundered (v.35-36)

"And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross" Colossians 2:15

Jesus, the Lamb of God

1. In the Garden of Eden, after Adam and Eve sinned and realized they were naked, God killed an animal in order to clothe them. Gen. 3:21.

God tested Abraham by asking him to sacrifice his covenant son. When Isaac asked his father about the lamb for the sacrifice, Abraham replied, "God will provide for Himself a lamb." Gen. 22:8.

The Passover lamb was all that stood between the Hebrews and the angel of death. Without the lamb, there would have been no redemption from slavery.

2. The sacrificial lambs were kept in special grazing fields. Jesus was born in the shadow of the watchtower overlooking those grazing fields.

3. The Passover lamb was to be a one-year old male. Jesus was the firstborn Son of God.

4. The Passover lamb was to be without blemish. Jesus was examined and found without blemish.

5. The Passover lamb was set aside for four days, beginning on the 10th of Nisan. Jesus entered Jerusalem on a donkey on the 10th of Nisan. When a king came in peace, he rode on a donkey. He was hailed as the "Prince of Peace." He entered Jerusalem with the sacrificial lambs. He was on public display in the temple for four days. He was with man 4000 years from Adam in approx 4000 BC to Ad 30.

6. The penalty was imposed on the Passover lamb the moment the lamb was chosen. Jesus took on human flesh for one purpose--to carry the penalty of our sin.

7. The Passover lamb was sacrificed at 3:00 p.m. Jesus died in the seventh hour, 3:00 p.m. (Mark 15:33-37)

8. The Passover lamb's bones were not broken. Jesus' bones were not broken.

9. The Passover lamb entered Jerusalem with a sign hanging around its' neck with the name of its' owner inscribed on it. Jesus' died with a sign hung over him. The Hebrew initials for "Jesus of Nazareth, King of the Jews" was YHWH--the Hebrew name for God. (During this time messages were customarily written with just the first letter of each word.)

10. The blood of the Passover lamb applied to the door saved the Israelites' firstborn. The blood of Jesus saves us.

11. The body of the Passover lamb must be eaten the same night. Jesus was crucified, suffered, and died in the same night.

12. No work was to be done on Passover--it was a holy convocation unto the Lord. By placing the blood of the lamb on the doorframes, the Hebrews were acknowledging that their effort alone was not sufficient to save their sons. The blood of Jesus saves us from our sins, not our own work.

It was at the beginning of the Passover meal that Jesus washed His disciples' feet. John 13:1-17 He took on the role of a servant and demonstrated to them the humility of the cross.

The Week of Unleavened Bread

The week of unleavened bread is often referred to as the Passover Week. The first and last days of this week (15th and 21st Abib) are Sabbath days, on which all believers are commanded to rest from their labors and to assemble to worship the Almighty. (Leviticus 23:5-8) Leaven (yeast) is a symbol of sin, hypocrisy and false doctrine, a week represents eternity and a house represents the church of God.

Introduction

The Feast of Unleavened Bread is celebrated the day after Passover. It is a seven-day festival to the Lord (Leviticus 23:6-7; Exodus 12:7-8, 14-17). During these days the Jews were prohibited from having any leaven (yeast) in their homes.

Removal of leaven from the home

The Jews had to search their homes for leaven prior to the commencement of Passover in readiness for the Feast of Unleavened Bread. In Jewish homes today ten pieces of leavened bread are hidden by the mother for the children to find along with the father. The search is made in the dark only with the aid of a candle. Once all the pieces are found they are swept onto a wooden spoon with a feather, wrapped in a linen cloth and cast out of the door. The next morning the leavened bread is burned at the local synagogue.

It is interesting that leaven in the Bible is symbolic of sin. Scripture tells us of the leaven of of:

- (a) Herod (Mark 8:14-15; 6:14-18; Matthew 2:7-12).
- (b) The Pharisees (Mark 8:15; Matthew 16:5-12; 23:1-3; Luke 11:37-44; 12:1).
- (c) The Sadducees (Matthew 16:6-12; Mark 12:18; Acts 23:6-8).
- (d) The Corinthians (1 Corinthians 4:17-21; 5:1-13; 6:1-18; 8:1; 13:4; 2 Corinthians 12:20-22)

Feast of Unleavened Bread Event	Fulfillment by Yeshua
No bone of the lamb was to be broken. (Exodus 12:10)	None of Yeshua's bones was broken, although it was common practice. (John 19:36)
Lamb cooked vertically on pomegranate stick with a cross piece used to open its chest. Entrails place around head like a crown.	Yeshua was sacrificed on a cross suspended vertically and a crown of thorns was placed on His head. (Matthew 27:29)
A woman lights the candles.	The woman is symbolic of Mary, who God chose to bring us the Light of the World, Yeshua. (John 8:12, 8:5)
Unleavened bread is used for the meal.	Leaven represents sin. Yeshua is the pure Unleavened Bread. (Matthew 23:28)
Unleavened bread has stripes and holes in it.	Yeshua bore stripes from Roman beatings and was pierced in the side when He was crucified.
Middle of three pieces of unleavened bread is broken, wrapped in linen and hidden; later redeemed for a price.	Yeshua's body was wrapped in linen, buried and He paid the price of our redemption with His perfect sacrifice. (Matthew 27:58)
Four cups of wine are drunk.	During the Last Supper, Yeshua, when drinking one of the cups said: "this is my blood..." (Matthew 26:27)
Traditionally, a hymn is sung: "...Thou hast become my salvation. The stone which the builders rejected has become the chief corner stone." (Psalm 118:21-24)	"He is the stone which was rejected by you, the builders but which became the very corner stone" -- Acts 4:11. Yeshua is the chief corner stone, rejected by the Hebrews.

Table 2. Yeshua Fulfills the Feast of Unleavened Bread

The twofold application of this event

[1] **Spiritual Application:** Believers are said to be the house of God (Hebrews 3:6; 1 Peter 2:5; 1 Timothy 3:15; Ephesians 2:19). It is vital that we too rid our lives of sin (1 Corinthians 3:16-17; 6:19-20; 2 Corinthians 6:15-18). This happens as we follow the Holy Spirit's leadership, represented by the feather. He reveals areas in our lives that are sinful. This usually happens while we read the word of God (Psalm 119:105), represented by the candle.

[2] **Messianic Application:** The wooden spoon represents the cross on which Jesus Christ died. Our sins were swept upon Him (2 Corinthians 5:21). He was wrapped in a linen cloth and buried in a tomb the day before the Feast of Unleavened Bread. It is to be noted that Jesus was born in Bethlehem (The House of Bread).

A High Sabbath

This feast is a High Sabbath in Judaism. This is why the Jews were so desperate to have Jesus dead and buried before the feast began (John 19:31). This was an extra Sabbath besides the weekly (Saturday) Sabbath.

Sanctification

Cleansing the home of leaven speaks to us of the need of sanctification in our Christian lives. While we do not keep this feast as part of our Christian duty, the spiritual significance of it should not be lost on us. Our lives should be lived in holiness, purity and truthfulness (1 Corinthians 5:7-8). We must be separated unto God from this world that seeks to contaminate us. The word of God should transform our lives (Romans 8:29) instead of allowing the world to conform us to its standards (Romans 12:2).

The Feast of Unleavened bread memorialized Israel's deliverance from a life of slavery under Pharaoh after the slaying of the Passover lamb, but it also now represents the Christian's deliverance from a life of sin under Satan after the slaying of Jesus Christ, the "Lamb of God."

"Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our paschal lamb, has been sacrificed. Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth." (1 Corinthians 5:7-8 RSV) There was, and is, nothing wrong with eating things containing yeast at other times, but for the purpose of the Days of Unleavened Bread it was used as a symbol of sin. It was also sometimes used as a metaphor for sinful pride and hypocrisy: "How is it that you fail to perceive that I did not speak about bread? Beware of the leaven of the Pharisees and Sadducees." Then they understood that he did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees." (Matthew 16:11-12 RSV)

God does nothing in vain. All of the Old Testament observances have Christian applications - that was their entire purpose, to preview what was to come in due time.

The passage in I Cor 5:6-8 uses this specific aspect to go on and speak of the spiritual celebration and fulfillment of Unleavened Bread, but it's not the only aspect of Christ's fulfillment on the cross. Although Paul exhorts the Corinthians (I Cor 5:7) to '...cleanse out the old leaven' he doesn't have a legalistic righteousness in mind for, later in the same sentence, he goes on to say that the Corinthians '...really are unleavened' giving the reason that 'Christ, our Passover, has been sacrificed'

Paul is urging his readers to be the people that they already are, the people that they became by faith in the work of the cross, and not slip back into a lifestyle in which sin (leaven) is present and which will pervade their entire conduct in the world. But, more than this, the Corinthians are exhorted (I Cor 5:8) to '...celebrate the festival...with the Unleavened Bread of sincerity and truth'

Their houses (bodies) are not simply to have sin absent from them, but are to have righteousness and obedience to God indwelling. In a very real sense, Jesus should be considered as the Unleavened Bread

of God. The body which knew no sin (Heb 4:14) is the body upon which believers are to feed and to gain nourishment (John 6:48-56) and which Jesus showed symbolized His body given for them in the broken unleavened bread at the Last Supper (Mtw 26:26).

Believers, therefore, are to assimilate Him into their experience and life, rather than to feed upon the old way of sin.

Exodus 12:15-20 tells us that the Feast of Matza is to last for 7 full days in which the Sons of Israel are not to eat any bread with yeast, and they must eat matza, unleavened bread. In all the ancient world, every housewife knew that yeast made the dough 'to rise.' It was also seen, as it is in our day, that a man full of pride, is said to be 'puffed up.' In this Feast, leaven pictures sin. (As it did of course at the Passover Meal which is eaten on the first day of Unleavened Bread.

The Meaning and Time of First Fruits—Wave Sheaf Offering

First Fruits marked the beginning of the cereal grain harvests in Israel. Barley was the first grain to ripen of those sown in the winter months. For First Fruits, a sheaf of barley was harvested and brought to the Temple as a thanksgiving offering to the Lord for the harvest. It was a representative of the barley harvest as a whole and served as a pledge or guarantee that the remainder of the harvest would be realized in the days that followed. First Fruits was an early spring feast, the third in the Jewish festive cycle. On the Hebrew calendar, it occurred after the weekly Sabbath during the days of unleavened bread. Scripture did not specify the actual calendar date of First Fruits, but merely prescribed its time of observance to be "on the day after the Sabbath." Thus, the chronology of the Passover season consisted of:

* Passover - Nisan 14

* The Feast of Unleavened Bread - Nisan 15-21

* The First of First Fruits – After the weekly Sabbath during the days of unleavened Bread.

Tell Israel to bring a sheaf of the First Fruits to the priest, when you shall come into the land and reap a harvest.

The priest shall wave the sheaf before Jehovah to be accepted for you (Leviticus 23:11).

He shall wave it after the Sabbath

On that day you shall offer a lamb of the first year without blemish, for a burnt offering to Jehovah (Leviticus 23:12).

A sheaf (Heb. omer, meaning "measure") was to be brought to the priest at the Temple who would wave it before the Lord for acceptance. There were also to be accompanying sacrifices: an unblemished male lamb of the first year, a drink offering of wine, and a meal offering of the barley flour mixed with olive oil (both Crushed corn and olives)

The people were forbidden to use any part of the harvest in any way until after the FIRST FRUITS were offered to the Lord. To neglect these First Fruits offerings (or any others) was considered robbery of God according to Scripture.

Christ was resurrected shortly after sundown on the Sabbath - And Appeared to Mary- early Sunday morning - Saying Don't Touch me – For I have not yet Ascended to my Father, The Single Unleavened Wave sheaf had not yet Ascended.

The spiritual meaning of the Feast:

The Feast of First Fruits finds its fulfillment in the Lord Jesus Christ:

- a) He is the first-begotten of the Father (Hebrews 1:6).
- b) He is the first born of Mary (Matthew 1:23-25).
- c) He is the firstborn of every creature (Colossians 1:17).

d) He is the first-begotten of the dead (Revelation 1:5, Acts 26:23).

e) He is the firstborn of many brethren (Romans 8:29).

f) He is the first fruits of those to be resurrected (1 Corinthians 15:20-23; Matthew 27:52-53; Ephesians 4:8; 1 Thessalonians 4:13-18).g) He is pre-eminent (Colossians 1:18).

h) The early church were a kind of first fruits (James 1:17-18).

The Fulfillment of First Fruits IN CHRIST Like all of Israel's Feasts, including these in the SPRING of the year, the Feast of First Fruits found its prophetic fulfillment in the work of Messiah's first coming. Paul declared this in the seventh and MOST SIGNIFICANT reference to first fruits in the New Testament with this proclamation: "But now Christ is risen from the dead, and has become the FIRST FRUITS of those who have fallen asleep." (1 Cor. 15:20; Rev. 1:5

But how was the Messiah our First Fruits? Jesus rose again on the THIRD day on the day of First Fruits. But His resurrection had far greater implications. Paul said this: 1 Cor. 15:22 - For as in Adam all die, even so in Christ shall all be made alive. The resurrection of Jesus is the guarantee and the beginning (First Fruits) of the FINAL HARVEST, or resurrection of all mankind. The Messiah fulfilled the prophetic meaning of this holy day by rising from the dead to become the First Fruits of the resurrection, and He did it on the very day of first fruits.

Feast of Weeks or Pentecost

Introduction

From the day of first fruits to Pentecost (Shavout) there are seven weeks (Leviticus 23:15-21), or fifty days. The word 'Pentecost' means 'fifty.' Since Pentecost begins on the fiftieth day some Jewish groups recite Psalm 67 which has forty-nine words in

Hebrew. Pentecost has various applications both for the Jew and the Christian.

And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD" (Lev. 23:15-16).

The word "Pentecost" comes from the Greek word for the "fiftieth day." "Pente" is Greek for five. It is called "Shavout," the Feast of Weeks (Exod. 34:22; Deut. 16:9-11) and the Feast of Harvest (Exod. 23:16) of the Day of the First Fruits (Num. 28:26).

"And thou shalt observe the feast of weeks, of the First Fruits of wheat harvest, and the feast of ingathering at the year's end (Ex. 34:22)

"Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee: And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his name there" (Deut. 16:9-11).

The Jewish holiday

There are two basic views amongst the Jews regarding this feast. The first considers it to Lev. 23:17, records that two "wave" loaves of bread of equal weight were baked with leaven. These two loaves were called the "first fruits." The loaves represent sinful man, not the Lord and the Holy Spirit, because leaven is used. It seems clear they represent the bride of Christ made up of Jews and Gentiles, both with sin, unlike the unleavened bread at Passover which represented a sinless Messiah.

Jews read the story of Ruth on the Day of Pentecost, even today. It is a story of love and devotion, it centers around the harvest. The story also relates the ingathering of Ruth, the Moabitess, a Gentile woman who came to know Naomi and her God, and was accepted. On the birth of the local church, the way was paved for both Jew and Gentile to accept and be accepted as a part of the family of God. The Kinsman Redeemer BOAZ - allowed a Gentile to grafted into Israel. Christ is ours.

The harvest stops with the Fall harvest. Symbolically Christians are presently in the Summer harvest and must still be working in the fields until the Lord of the Harvest comes at the Second Coming and the Fall harvest is reaped. be the concluding ceremony of the Passover season. The second idea sees it as an independent festival. From a Biblical understanding of Pentecost it is better to view it as the conclusion of the fifty day Passover celebration. To divorce it from Passover is to lose the spiritual significance of the whole season.

The themes

The first major theme of Pentecost is of revelation. On this day the Ten Commandments were given to

Old Covenant	New Covenant
Exodus 19	Jeremiah 31:31-33
On the fiftieth day	On the fiftieth day
Commandments written on tablets of stone (Exodus 24:12).	Commandments written on our hearts (Jeremiah 31:33; 2 Corinthians 3:3; Hebrews 8:10).
Written with God's finger (Exodus 31:18).	Written by God's Spirit (2 Corinthians 3:3; Hebrews 8:10).
Three thousand slain (Exodus 32:1-28).	Three thousand baptised (Acts 2:38-41).
The letter of the Law	The letter of the Spirit (Romans 2:29; 7:6; 2 Corinthians 3:6).
Mount Sinai (Exodus 19:11)	Mount Zion (Romans 11:26; Hebrews 12:22; 1 Peter 2:6).

the Israel (Leviticus 23:15-21), exactly fifty days after they had crossed the Red Sea. Therefore Pentecost is the day that God revealed Himself and His will to His people. The second major theme is the outpouring of the Holy Spirit (Acts 1:8; 2:1-18). The resurrection of Christ took place on the Feast of First Fruits, fifty days later the Holy Spirit was given to His followers.

The outpouring of the Holy Spirit on the Day of Pentecost

In Exodus 19:19 we read that there was a trumpet blast that increased with strength. In Exodus 20:18 we read that the people heard great thundering coming from Mt. Sinai. The followers of the Lord Jesus Christ experienced spectacular manifestations also (Acts 2).

The Old Testament Pentecost speaks of the birth of Israel as a nation, but in the New we see it as the birth of the Church. The bread that was used on this day was burned upon the altar (Leviticus 23:15-17), and we see the sanctifying fire of the Holy Spirit falling on those in the Upper Room, sometimes referred to as 'the baptism of fire' (Luke 3:16). Pentecost was meant to lead Israel into a deeper relationship with God and a greater understanding of His Word. This is precisely what Pentecost in the New Testament is all about.

Conclusion

Pentecost could not be celebrated without Passover lamb being slain fifty days previously. The baptism in the Holy Spirit cannot be experienced by those who have never come to Christ for salvation. There could have been no outpouring of the Holy Spirit if the Lamb of God had not poured out His blood for us.